HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

REPORT

Of the Executive Committee of the New-Hampshire State Anti-Slavery Society, at the fourth annual meeting of the Society, June 7, 1838.

On the recurrence of this our fourth anniversary, we meet to return our united thanks to the Giver of all good for that measure of success which has thus far attended our efforts; to praise him for unmerited kindness; to offer our prayers for the continuance of his aid; that He will sustain us in our struggle; that the foe may be exterminated, and deliverance speedily effected, and to cheer each other in our onward course to victory. With those who labor for their country and their kind, another year of toil is finished; with the down-trodden, spirit-broken slave, another year of suffering; with our guilty, heaven-offending nation, another year of reproach, and of treasuring wrath against the day of wrath.

Although it is unhappily true, that much has been done, and many events have occurred during the past year of a character deeply to wound the feelings of the philanthropist and the christian, and to tarnish the fair fame of our country, its governments and people;—it is nevertheless believed that the cause of human rights has taken, and is taking root deeper and deeper in the public favor; that the great body of the people, who, when duly enlightened, are disposed to do justly, are more and more inclined to listen to the claims of the oppressed, and that the future opens a most cheering prospect, encouraging the friends of man to go forward with increased efforts. At no time, it is believed, since the commencement of our struggle, has the certainty of ultimate success been more fully appreciated, both by its friends and foes. In places where, but a short time since, the promulgation of anti-slavery sentiments would have excited the frenzy of the mob, the mass of our citizens now attend without annoyance, and generally with an earnest desire and an independent enquiry after truth. That which was branded by almost common consent as fanaticism and folly, is rapidly becoming the settled and the abiding public sentiment. The signs of the times, as manifested in the tone of the public press, the proceedings of ecclesiastical and political bodies, the action of the public authorities, and in that controlling respect which our principles are calculated and do in fact command in and throughout the community;—do most clearly indicate, that the simple and fundamental doctrines of abolitionism are fast becoming the creed of the great body of our fellow citizens. In such an event—and its speedy arrival we anticipate with much assurance—the chains of slavery are broken; the captive is delivered, and our country relieved from a load of infamy and guilt. A consummation desirable to see, but more desirable to have had a part in effecting.

The proceedings of ecclesiastical bodies are such as to warrant the inference that the cause of anti-slavery has gained upon their favor. Instead of maintaining a mysterious and ominous silence as heretofore, they now speak out in more decisive tones and in the fearless language of abolitionists on the subject of human rights and the condition of the slave. Having stood aloof from anti-slavery doctrines, discommending our measures and our cause, they seem nevertheless to have been compelled by the force of public sentiment—which we trust is rapidly returning to a more sound and healthy condition—to adopt and promulgate our principles, to a considerable extent, to save their characters as consistent christians. Much however as has been done, both by our clerical and lay brethren, in enforcing upon others the requirements of the gospel which they profess, and in rebuking the abettors of vice and crime;—the tone of religious feeling, of sentiment and instruction in reference to the abominations of slavery, is not what it should be, but lamentably deficient in elevation and energy. It will not, we trust, be deemed uncharitable even now—while we acknowledge with unaffected satisfaction the favorable change now in progress—to say, in the language of another, that "the pulpit, which should speak in startling accents to the leaden ear of tyranny, and should send its clarion tones through the soul of every spoiler of God's image, until he quakes at the thought of laying traitorous hands upon the workmanship of his maker, is, to a fearful extent, either clamorous against the cause of the slave, or silently submissive to the claims of the master; or, it utters its rebukes and remonstrances in such weak and hurried accents, that it seems to fear lest they should be heard either by the oppressor or the oppressed."

The action of our constituted authorities, and the doings of political bodies, are to a considerable extent the evidence of public sentiment; and may without doubt be viewed as proofs of the spread and prevalence of our cause. Let us not however be deceived by these manifestations, nor rely too sanguinely on these indications of public opinion. We may mistake the movements of politicians. The action which may seem to be that which springs from deep and abiding conviction, may be nothing more than the action of the politician, induced by a fear of the power of the ballot-box, and practised as a matter of expediency. Let us not therefore relax our efforts, and thereby destroy or weaken the influence which our position gives us. Let us guard against a relapse to which our want of vigilance and perseverance may expose us; a relapse which will peril the success of our enterprize, and from which all its native energy may fail to restore us. By maintaining firmly and considerately the position we have taken, there cannot remain a doubt that in due time the great majority of our fellow citizens will be with us. If we are faithful, our cause cannot go back, and the course of public sentiment will continue to be onward.

Many events have transpired and occurrences happened, which strongly indicate the sad degeneracy of the times in relation to our most valued rights and liberties. We have seen our public men, selected as the guardians of our institutions and our rights, and placed as watchmen on the walls of our republican and liberty-protecting fortress; instead of guarding the holy treasures committed to their trust, set at nought the precious rights of their constituents; disregarding the vital principles of public freedom, and pursuing with an earnestness and a zeal bordering on recklessness, the unholy usages of political partyism; contemning as worthless those invaluable principles of liberty and freedom, which had been preserved at the expense of the blood of our fathers, and transmitted to their posterity as the most valued legacy in their gift; and all for the grovelling purpose of subserving the paltry interests of party. And to what power have these sacrifices been made? and for what purpose? To the demon of slavery; and to propitiate the fierce, the insatiable and unhallowed spirit of slaveholding. By recreants, who were reared in our midst, and nursed in the atmosphere of free institutions, has the torch been applied to the temple of freedom, at the command and to win the favor of the miserable tyrants who live upon the fruits of oppression. "The claims of freedom and the rights of humanity seem to have lost their power over the hearts and minds of the nation, and all that is sacred in human liberty and inviolable in human right have come to be treated by mere politicians as the puppets of expediency, to be exalted to heaven when necessary to accomplish their objects, or sneered at as abstractions and rhetorical flourishes, when they stand in the way of some darling scheme of party policy." Under the withering hand of slavery the republic seems to have lost its vitality, the energies of the people have become paralyzed, its patriotism has departed, its spirit and independence degenerated into pusillanimity. "The truth is not spoken in fearlessness; the right is not maintained with firmness; the wrong is suffered to pass unrebuked and unredressed; avarice usurps the place of patriotism; anarchy runs riot over law; justice is dethroned in her temples, and all the presages of approaching dissolution thicken in the bosom of the nation." To the work of reformation in regard to these, we as abolitionists stand pledged; we have adopted the faith of our revolutionary sires, and taken as our text-book the Oracles of Truth and the Declaration of Independence, and confiding in heaven, we look forward with full assurance of victory.

It is not our purpose to occupy much of your time in listening to a recital of occurrences during the past year. Every important movement, having a bearing upon the subject of abolition, either by the advocates of emancipation, or by its opponents, and every important fact in relation to it, have become matters of record in the periodical and other publications of the day—to which all have had access—and with which they have become acquainted. Several incidents have however occurred of a momentous character, and deserving a more special notice; and among these as occupying places of superior prominence, and as exciting a most intense interest, and at the same time as more illustrative of the fierce and vindictive spirit of slavery, may be mentioned the murder of Lovejoy by the mob of Alton, and the virtual denial of the right of petition by the Congress of the United States.

So often indeed has the right of petition been violated by the servants and representatives of the people, that its practice, with respect to a certain description of petitioners, has become habitual. If the petition have the most distant allusion to *slavery*, the slave-trade, or to the enormities of the system, it is at once ordered to be laid upon the table *unread*, *unprinted*, *unreferred*, and *undebated*. The right to pray, when in a suffering or a helpless condition, to a superior power whose prerogative it is to afford the desired relief—a right appertaining to every grade of intelligent being, inherent and antecedent to all human enactments—has, in these later days of our republican freedom, become, not a pillar in our constitutional edifice, as it should be, but a mere play-thing, to be used for amusement, and to be granted or denied as party calculation or party caprice may suggest. No longer does it seem to be considered of vital importance, as it once was, and as constituting one of the most sacred and salutary immunities of the people. It has become a subject on which the most loose and pernicious opinions alarmingly prevail throughout the community; and what is more alarming still, these opinions seem to have been adopted to suit the views and gratify the wishes of slaveholders.

What, it may be asked, is the right of petition? or, what is included in it? It may be answered, that it is the right of doing or having done whatever is requisite to make the act of petitioning beneficial to the petitioner without injury to another. It is something more than the mere right to frame a prayer, and present it to the power to whom it is addressed. If this were all; if the right end here, its beneficial effect would depend entirely on the caprice of those of whom the favor is desired, and it would become an unmeaning formality, destitute of any beneficent energy or merciful purpose. As in every other case, so in this, where a right exists, there is also a corresponding obligation. Right and obligation are reciprocal. If the people of our republic have the right to petition the constituted authorities for a redress of grievances—and of this it is believed there cannot be a doubt—the right to petition carries with it an obligation on the part of the power addressed, to hear the prayer of the petition, to consider it, and to grant or deny it according as justice or right may require. It may be true that the right to *ask* a favor, does not necessarily imply an obligation to *grant* it; but it *does* carry with it the obligation to entertain the request; to bestow upon it all due consideration, and to answer it either by granting the prayer, or giving the reasons *why* it cannot be granted. It is said to be "the prerogative of the petitioner to frame his own prayer, in his own time, and in his own way; it is the duty of the petitioned to answer that prayer."

Congress has taken a most remarkable and extraordinary course during a few years past, in respect to petitions for the abolition of slavery and the slave-trade in the district of Columbia, and the territories, over which by an express delegation of power from the people, they possess the entire and exclusive right of legislation. While petitions of the most trivial nature—such as for the remuneration of the value of a horse, which had been lost in fighting for the freedom of the country, and others perhaps of little, if any more importance—are received with respect, and read, referred and acted upon with all formality; those which relate to human freedom; to the restoration of "inalienable rights;" which ask the representatives of the people who boast of their *free* institutions and their philanthropy, and rejoice in their glorious achievements, to wipe from the national escutcheon the foulest of all stains, and from the national character the most complicated of all wrongs, domestic slavery; and to prohibit within their own domain, that traffic in human beings, which if carried on upon the high seas would, by their own enactments, be deemed piracy, and worthy of ignominy and death—these are refused a reception, and cast aside without becoming a subject for debate; without being referred for action, or even read!

No act has more strongly illustrated the slave-holding influence in Congress than the adoption of Patton's resolution in December last. At the opening of the present session, among the flood of petitions for the abolition of slavery in the district of Columbia, Mr. Slade of Vermont offered one from a portion of the citizens of that state, and moved its reference to a committee with instructions to report a bill for the abolition of slavery in the district; and while proceeding to discuss the abstract question of slavery, and to show its repugnance to the laws of God and to the principles of our national constitution, the House became extremely excited;—he was called to order by several slave-holding members; and the southern delegation called upon by one of their own number to leave the House! Mr. Slade was not suffered to proceed, and the House adjourned. In the evening a meeting was held by the factious members of the South, the result of which was the appointment of Mr. Patton of Virginia to offer a resolution in the House on the following morning, which declared, "that all petitions, memorials, and papers, touching the abolition of slavery, or the buying, selling, or transferring of slaves in any state, district or territory of the United States, be laid upon the table, without being debated, printed, read or referred, and that no further action whatever shall be had thereon."

So determined were the advocates of slavery to bar all discussion of its merits, that after prefacing his resolution with a few remarks, Mr. Patton himself moved the previous question. Mr. Adams attempted to obtain a hearing, but was gagged—the previous question not being debateable. When the main question was put, Will the House agree to the resolution, Mr. Adams rose in his place, and amidst repeated calls to order as he proceeded, said, "I consider the resolution a violation of the constitution of the United States—of the rights of my constituents and the people of the United States to petition, and to my right of freedom of speech as a member of this House." He therefore declined answering Ay or No. The resolution was adopted by a vote of 122 to 74.—Thus by a strong majority of the people's representatives, including with the South a portion of the free North, was the sacred right of petition immolated upon the altar of slavery. And not only the right of petition, but the right of representation is denied to the people, inasmuch as their representatives are gagged on the floor of Congress.—The 21st of December—the *darkest* as well as the *shortest* day of the year—thus witnessed the servile degradation of our country! "Let a cloud dwell upon it!"

In the murder of Lovejoy the cause of abolition received its baptism of blood! It had already endured its trials of violence.—Its advocates had already suffered in the loss of friends, of reputation, of property and business;—had been seized and tried as vagrants and felons, under the color of law, and without law; had been compelled to flee from place to place for safety, and pelted with brick-bats and other missiles;—rewards had been offered for their apprehension;—the public mail had been rifled;—dwelling-houses sacked;—furniture burnt;—anti-slavery assemblies had been assailed and dispersed; perils had thickened on every side. The cause had not yet found a martyr;—life had been threatened and endangered, but not taken.—But there were those whose vision was most distinct; whose spirit was prophetic; who knew the workings of slavery; what it had done; what was its enmity to human rights; who knew that its daily sustenance was human flesh and blood;—these felt an assurance from the beginning, and predicted accordingly, that the foul and ferocious system could not be overthrown without excitement, without suffering, nor without the sacrifice of life. The pioneers in this perilous enterprise anticipated difficulties of no common magnitude to be encountered, as well as certain victory to be won. Martyr-spirits would be required to accomplish it, and martyr-victims to perish in its defence;—and having placed themselves in the battle's front, they had reason to suppose they themselves would be deemed the most deserving of immolation, and would become the first victims. But in the providence of God it was otherwise ordered; the last has become the first. He who was converted at a late hour was the first to suffer martyrdom. Not satisfied with the prostration of order and law, the demon of slavery has demanded of its votaries, and has received the offering of human blood, the sacrifice of one of freedom's noblest sons; one of the bravest among the bold champions of human rights, who fell nobly asserting, undismayed amid revilings and threatenings, the claims of humanity; who died struggling for the liberties of those by whose fratricidal hands he perished; and gave up his life rather than surrender his own and the birthright of us all to the demands of the oppressor. Yes! in defending his own rights as a freeman, he defended ours. The ball which was sped to his heart was aimed at the hearts of all who hold the sentiments and promulgate the doctrines which he did. The blow at him was aimed at the laws and liberties of the whole nation. The attack was upon every one who has rights and ventures to assert them. Whoever then apologizes for that bloody deed courts the destruction of his own liberty. The rights of one citizen are alike the rights of all. The same power that may wantonly take the life of one to-day with impunity, may take that of another and another to-morrow. Shall we then suffer the destroyer to go on? Shall he not be met and his progress stayed? If not, then that principle of the body politic which guarantees to every member a mutuality of benefits and protection, becomes a nullity; the majesty of the law is contemned; society is resolved into its original elements, and he alone is safe in the exercise and enjoyment of his faculties and his rights, as a free and intelligent being, who is able to defend and maintain them, when assailed, by the strength of his arm. "Moral power gives way to the terrors of the bludgeon;" anarchy sweeps along, overturning in its course order, law, religion, government, and hurling them with the frenzy of human passion into one wide gulph of misrule and ruin.

As nearly allied to Negro slavery, and as proceeding from the same cause—an immoderate desire of gain—we may notice the wrongs done to the Red man. If our country was answerable for no other crime; if it could acquit itself of the charge of oppression, and the most heaven-daring injustice towards the descendants of Africa, now constituting a large portion of its population; its hostile bearing and iniquitous and oppressive conduct towards the Indian tribes would justly merit the direst punishment of offended heaven. The war which now, and for several years past has been waging by the American nation against these tribes, is marked by a ferociousness of spirit, and by an aggravation of guilt on our part, with which, in the annals of human depravity, it will be difficult to find a parallel. And for what purpose is this unrelenting hostility persevered in, and for what purpose is their expulsion sought? Can there be any other design than to obtain possession of their lands, in the first place, and then on these lands to establish slavery? To effect these unrighteous purposes seems to be now the great concern of the nation; and the desired object must be attained at whatever expense of human suffering and human blood it may require, even though the warning voice of earth and of heaven exclaim against it.—The imperious language of Gen. Wool, addressed to the Cherokees in March 1837, merits attention as manifesting the unkind feelings and hostile designs of the Government, whose agent he was, towards that tribe. It declares that both the President and Congress have *decreed* their removal from the land of their birth; that the people of Georgia, North Carolina, Tennessee and Alabama [slaveholding states] have also *decreed* it; that unless they go voluntarily(!) they will be *forced* from their country by the army of the United States. And as an *excuse* for this outrageous procedure, the insolent General tells the Cherokees that their habits, and manners, and their customs are unlike and unsuited to the white people; and that the whites have no feelings and no sympathies in common with the red men. "Leave, then, this country," says he, "which, after the 23d of May 1838, can afford you no protection"!! And recently, during the last month, Gen. Scott, another governmental agent, in an address to the remaining part of the tribe, held language not less insulting to their injured feelings: "The full moon of May," says he, "is already in the wane, and before another shall have passed away, every Cherokee, man, woman and child, must be in motion to join their brethren in the far West." "My troops already occupy many positions in the country that you are to abandon, and thousands and thousands are approaching from every quarter, to render resistance and escape alike hopeless." Thus a tribe of our aboriginal brethren, once numerous and powerful, but now few and feeble—who have made great progress in the arts of civilization, and with whom our national government has again and again concluded treaties of amity, guarantying the possession of their lands, and the protection of their property and persons in the enjoyment of their own peculiar *habits* and *manners* and *customs*, which, on account doubtless of their partaking largely of the spirit of freedom, have become so extremely obnoxious to slaveholders;—the remnant of this tribe, with others, if not already, is to be driven by fraud and force, from their native woods and cultivated fields to a strange land in the vicinity of the Rocky Mountains; and all to gratify the cupidity of slaveholders and unprincipled speculators.

The late riot in Philadelphia, and the burning of Pennsylvania Hall, which had been but a few days previous to its destruction dedicated to liberty and the rights of man, are among the popular outbreaks which so much distinguish our pro-slavery times. It would scarcely have been a supposable case in this our country of boasted freedom, a few years past, that an edifice erected for the accommodation of every association of citizens who should desire its use in holding their meetings for literary and benevolent purposes; for discussing the principles of liberty and the equality of civil rights, and other subjects not being of an immoral character; and especially where the evils of *slavery* might be portrayed and exposed; an edifice which should be in truth and in fact a temple of freedom, open and accessible to all;—It would have exceeded our belief that an edifice erected and used for such purposes, and in a city distinguished for its liberality and attachment to free principles and free institutions; and where it was first announced to the world, by the assembled sages and patriots of the nation—among other self-evident truths—that "all men are created equal," and entitled to liberty; that its occupancy for such laudable purposes should have excited the malevolence of any one, or that its existence should have become obnoxious to the citizens, and have been assailed by an infuriated mob; that in defiance of the laws of the land, and of the authorities of the city, and in the presence of thousands of the assembled citizens, it should have been forcibly entered, its beautiful interior broken up, and its entire destruction effected by the application of the torch! But thus it has happened, and thus has the *temple of freedom*, erected by *free* men, in a *free* city of a *free* republic (so called indeed, but scarcely deserving the appellation) been offered as a sacrifice to propitiate the vindictive wrath of the demon of slavery.

But are we to consider these moboeratic demonstrations of public sentiment as among the worst signs of the times? We need but to *see* our enemy in order, successfully, to guard against his wiles and prevent his wickedness. He is most to be feared, and our interests are most endangered, when the foe assumes the garb of a friend, and comes in disguise. "Satan in the whirlwind is less to be dreaded than satan in the calm." In the conduct of these violaters of order and law will be found the elements of their own desolation and overthrow; and in the outbreakings of popular vengeance is seen more strongly the necessity of respecting and maintaining the rights and liberties of our fellow-citizens, and the importance of executing the laws of the land. Abolition is not the cause but the pretext merely of these outrages. The violence manifested by its adversaries, is to be ascribed to the turbulent spirit of the times, which seeks a vent on every possible occasion, and which will ere long be found to glut itself upon the very individuals by whom it is now apparently fostered and encouraged. The miscreants, who are urged on to the work of mobbing abolitionists, would with the same readiness mob the civil authorities, by whose remissness they are now permitted to proceed; or even their employers and abettors in the work of destruction, if they could do it with the same impunity. Little do they care for abolition or anti-abolition. They rather seek and delight in mischief and disorder, reckless of the consequences to others while they themselves escape detection and punishment. It is the genuine spirit of anarchy; and if sufferred to proceed unchecked, the time is at hand, when it will have brought to its own level all orders and conditions, and all the authorities of our fair republic. Men of property and standing, who look on and wink at their acts of violence and outrage, will soon discover that they and theirs are marked for the next victims.

But amid these acts of violence—the offspring of prejudice, of pride, and other unholy passions, engendered by the dark spirit of slavery—let not our hearts be troubled. We have abundant cause of gratitude to the God of the oppressed for the favor extended by him to our cause the past year. Our prospects in this country and elsewhere are cheering, and show that the freedom which our fathers planted in the wilderness, and for which their descendants contended when they promulgated the declaration of independence, has not lost its vitality, although a spurious kind is attempted to be palmed off on the community. Our fathers boasted of their perfect freedom, and one of their poets only eighteen years after the arrival of Winthrop, expressed the degree of it in the following simple couplet:

"True Liberty's here ripe, where all confess
They may do what they will, but wickedness."

The *spurious* doctrine is, that "republican liberty is not liberty to do what one pleases, but liberty to say and do what the prevailing voice and will of the brotherhood will allow and protect." We cannot turn aside to discuss the superior excellence of the ancient doctrine. We must rather give some evi-

dences of its prevalence in the spread of abolition.

The parent society at New-York numbers 1346 auxiliaries. Three hundred and forty were organized during the year ending May 1838. Three of these are state societies, viz. Illinois, Delaware and Connecticut, thus making 14 state societies.

The receipts the past year were $44,000, being $8000 more than the preceding year. The issues from the press during the year of newspapers, pamphlets, &c. were 633,638, and the number of bound volumes were 12,954. There were in the service of the Society during the same time 38 travelling agents, the aggregate of whose time in the employment of the Society is 27 years.

The whole number of petitioners to the U. S. House of Representatives on the subject of slavery and the annexation of Texas is 414,571. The number to the Senate is not known, the clerk having refused the Society's agent permission to count them.

In our own state the cause has been advancing, although the efforts have perhaps been less than in the preceeding year. Sixteen societies have been organized since the last anniversary. Two of these are county societies, viz. Hillsborough and Merrimack. We now number between 80 and 90 auxiliaries. Returns have not been received sufficient to state with precision the aggregate number of members. But if those not made be in proportion to those received, we have in all these auxiliaries between 6000 and 7000 members, or one fortieth (instead of one five hundredth according to one of our Senators in Congress) of the whole population of New-Hampshire who are professed abolitionists besides the large number who are not yet organized into societies, probably as many more.

In order to procure correct returns to our Society and which shall show the state of the cause at our several anniversaries, it is recommended that at this meeting we pass a resolve, requesting each of our auxiliaries to make it the duty of the secretary of such auxiliary society, to send annually, on or before the 15th day of April, to the corresponding secretary of the New-Hampshire Anti-Slavery Society, returns as accurate as they can be made, stating the time the Society was formed, the number of its members, how many males, how many females, the increase since its formation; the names of the president and secretary; the number of newspapers taken by the Society and by its members individually, and what petitions it has circulated. A requisition of this kind would insure system and punctuality in the returns.

From those received the present year, the following extracts are made. The secretary of Canterbury Anti-Slavery Society writes, that "a good degree of interest prevails among the friends of the cause, and as it respects our pro-slavery citizens, they are quite still upon the subject, save now and then a cry, "you will dissolve the Union!" They made great efforts at first to stop the cause with threats, but used no violence, but finding our motto emancipation and our course onward, they have in a great measure ceased their railing. There is one thing which greatly retards the cause, which is the opposition it receives from the church."

From Chichester, the secretary writes, "We have a library containing most of the publications on the subject. A good degree of interest is felt throughout the Society, and most of the members are firm and well established in the cause. We have concerts of prayer each and every month in behalf of the slave."

"From Chester we learn, that "there is a deep and increased interest felt here in the cause of emancipation, and I think as much has been done within the year past, all things considered, as could have been expected. The rich among us still stand aloof from our cause, and tell us we had better be still and say nothing about the subject, for we are only making the case of the slaves worse, and putting back emancipation 50 or 100 years. But there are a number of whole-hearted abolitionists among us, who are doing all they are able for the cause, in which I pray we may ever be faithful and cease not to labor and pray until every yoke shall be broken and the oppressed permitted to go out free."

In Dorchester, where "the opposition was formerly virulent, it is on the decline. The two main obstacles in the way are the influences of that portion of the democracy, which is so pure as to be adverse to the rights of the whole, and a rum establishment, where the principles of equal rights grow faint and expire the moment they come in contact with it. We shall doubtless be able to double the number of members at the next public meeting."

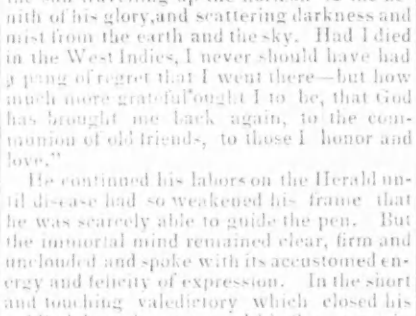
From Haverhill, the secretary informs us, that "the abolitionists are *active*—a greater degree of interest is felt in the cause at the present time than ever, and that interest is evidently increasing. The monthly concert is regularly and fully attended—indeed but few are found who *dare* take a decided stand *against* us. The subject has become of general interest, and excites general inquiry and conversation. We number about 200 members, and the female society formed one year since numbers 99 members."

These extracts might be multiplied, but many of the returns give but little information respecting the cause in the region whence they come. We hope in future they will be more full and explicit.

In concluding our report, it is our painful duty to advert to the death of our esteemed and beloved associate, Joseph H. Kimball, the recording secretary of the Society, and until three weeks before the termination of his life, the editor of the Herald of Freedom. He had been with us from the commencement of our enterprise and had proved a most able and efficient coadjutor. Of his character it is hardly necessary to speak. It was so simple and transparent, so free from the windings of deceit and the concealment of selfishness, that it required but little discrimination to understand it. In several respects he was most rarely endowed. We speak not of his intellect, the lustre of which shines so brightly in his writings, but we allude to the qualities of his heart. His silent, unpretending modesty, his meekness of spirit, his patience in affliction, his constancy of friendship, and his singular devotion to virtue and truth, formed a character which, however ill suited to the broad mouthed trumpet of popular applause, was eminently such as the *single-eyed few* love to enshrine within the affection of their hearts. Many now present will recollect his appearance at our last annual meeting, and the difficulty with which, from the state of his health, he offered some remarks relative to the West India mission, from which he had just returned to his friends and his home. The good he and his worthy fellow laborer accomplished in that mission cannot yet be estimated; it may be destined to be one of the principal "links in the chain of *successes*" which shall issue in breaking the yoke of the oppressed in our country. It may be the means of disenthralling the fair fields of the South from slavery and its abominations. Though this mission cost him his life, he never regretted having undertaken it. On his landing in New-York, he wrote this to a friend in this town:—"Even should the tour not prove so beneficial to the body as I hoped, the blessings and gracious influences which have been found in the spirit will be a rich compensation. A new world has been opened to me and the existence of an age has been crowded into the compass of a few months. Man,—his nature, his relations, his duties, his hopes—and God, the Infinite and Holy One, his beings and his attributes—new revelations of them have burst in on me day after day, like the sun travelling up the horizon to the zenith of his glory, and scattering darkness and mist from the earth and the sky. Had I died in the West Indies, I never should have had a pang of regret that I went there—but how much more grateful ought I to be, that God has brought me back again, to the communion of old friends, to those I honor and love."

He continued his labors on the Herald until disease had so weakened his frame that he was scarcely able to guide the pen. But the immortal mind remained clear, firm and unclouded and spoke with its accustomed energy and felicity of expression. In the short and touching valedictory which closed his public labors, he expressed his firm trust in the truth of the principles of abolition. We will quote from it one paragraph: "Standing up between the living and the dead, with the spirit half disembodied—in glancing back along the pathway of life, if there be one principle which we rejoice to have embraced, it is that principle that made us an abolitionist—if there be any acts which we confidently trust our Heavenly Father will regard as the fruits of a true faith, they are the acts which have resulted from that principle, faithfully acted out."

In this last public act of his life he counselled his brethren to act up to their principles, and in his last message to them, made on the very verge of the eternal world was TO BE FAITHFUL—faithful to the slave and in pleading in his behalf, faithful in imitating the example of Him who came to seek and to save the lost, who remembered those in bonds and preached deliverance to the captives, and who will, at the last day, remember all those who fail not in the discharge of these duties, with the heart-cheering declaration, "Inasmuch as ye have done these things to the least of my brethren, ye have done it unto me."



HERALD OF FREEDOM.

CONCORD: JULY 28, 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

To the Ministers and People of New-Hampshire.

The Board of Managers of the N. H. Anti-Slavery Society, at a meeting holden the 17th instant, voted that the ministers of the various denominations in the state, be respectfully requested to present the subject of slavery to their people, on the sabbath following the 1st of August, and to take up collections in aid of the Society, and forward the same to the Treasurer, George Kent, Esq. They also voted that an appeal in this behalf be addressed by the undersigned to the ministers and people, through the Herald of Freedom.

Brethren and fellow citizens, in undertaking this task, it would seem that I need only remind you of the hideous fact, that at this moment, nearly 3,000,000 of your national census lie among you in brute bondage,—prostrated and bound down there by force of *your national character*, and your "public sentiment,"—and to suggest to your minds and consciences, that nothing short of a national moral reformation of character can give them disenthralment, and that this can. God surely will hold us responsible, under our professions and with our unparalleled privileges and advantages, that every human being among us should enjoy the blessings of equal [illegible] we trample one sixth of our mighty number in the dust of slavery. Christians and christian ministers, let me remind you that we disqualify them purposely, from reading the word of God, and *professedly* and *openly* shut out from their eyes, the light of revelation.

You are asked to consider this subject on the 1st of August. Let us notice the interesting events briefly, that have given that day precedency, in human liberty, to our own boasted, abused and profaned 4th of July. The liberty heretofore supposed to have been born on that day, has turned out an abortive birth. God has given genuine freedom another birth day, and another native place. Not in perjured America, on the shameless, blustering, vaunting 4th of July, 1776,—but on the glorious 1ST OF AUGUST, 1834, and in a little island of the sunny West Indies. There, in Antigua and the Bermudas, where human slavery had flourished and rioted, in tropic rankness, for bloody centuries, (unaggravated however, as here, by professions of republicanism and christianity) spontaneously, without asking by the slave,—or petitioning by the abolitionist—and without and against the example of the parliament of the mother country, those little colonial governments abolished at once and forever this system of hell. The act took effect four years ago the coming 1st of August. It may not have reached the knowledge of the people of New-Hampshire, for they are not in these days among the earliest to get news of the progress of liberty.

George Thompson had agitated England on the subject of West Indian slavery. By the same action now used by the Anti-Slavery Society here, he had compelled the haughty parliament to give the subject that reluctant consideration, which resulted in what is called "The British Emancipation Act"—miscalled so, say the abolitionists—for while it paid the planters the gratuitous and enormous ransom of $100,000,00—the earnings of free and slave British labor,—instead of giving the slave his liberty, it bound him out for six long years, to a system of modified servitude, which they called "apprenticeship,"—to prepare him, as they said, for freedom. They apprenticed him to *slaveholding* to learn him the "art and mystery" of being *free*,—put him out to *slavery* to learn the trade of *liberty*: and as a farther ransom, it allowed the planter nearly all the poor slave's "*study hours*" of this dreary *pupilage*, to be dragged out in unpaid toil on the plantation. Thompson and O'Connel protested vehemently against the stupendous cheat and folly of the measure,—but they were overborne by the lords and commons of England. But their voice of remonstrance had reached the West Indies. The missionary, laboring there, instead of joining the hue and cry of the slaveholder, and calumniating them as "fanatics," "felons," and "fugitives from justice," pleaded with them the cause of the negro, and suffered persecution for their doctrines and their principles. Antigua and Bermuda declined the ridiculous and perilous system of apprenticeship. They laughed at the idea of sending men to school to *slavery* to learn lessons of *liberty*, and resolved upon immediate emancipation; while the other islands adopted the *education* system, and turned their plantations into *seminaries*—dispensing indeed, with the overseer's cart whip, but placing it in the hand of a sort of superintending committee man, styled "special magistrate."

Antigua had a population of 37,000—of these only 2,500 were whites, 2,500 free blacks, and the overwhelming remainder, slaves—a capital proportion for experiment of the safety of immediate emancipation. They "let them all loose at once." Shut up in that island, with that appalling odds, as with the lion in his den; cut off from all human succor by the ocean, these rash white men struck off, at a blow, the shackles from 30,000 vengeful, cut-throat monsters, and let them all spring up free among them at once. And now for the catastrophe! Why it was what the fool himself might foresee,—perfect safety and deliverance—as doing the right always must be, if there be any security in God.

The negro received his liberty as the blind man received his sight, and the leper his cleansing, and the penitent, pardon of his sins. They flocked instinctively to the chapels, to be near, at the solemn and joyful moment, their dear friends the missionaries, and near also the earthly house of Him, from whom they were expecting the priceless boon of liberty. As the great crisis drew nigh, they prostrated themselves in prayer—and in that attitude, in sublime and breathless multitude they awaited the striking of the midnight island clock. It struck at length: and God gave token of His presence and participation in the scene, by blazing at the instant His lightning through the chapels and the islands, and proclaimed, in a peal of thunder to the surrounding seas, that His people were free. It died away upon those seas and isles, that almighty announcement, and the disenthralled people rose upon their feet.—The spirit of gratitude, of thanksgiving, of freedom, too mighty at first for utterance, at length burst forth. Says Thome & Kimball's Journal, "They shouted—they sung—Glory—Alleluiah—they clapped their hands—leaped up—fell down—clasped each other in their free arms—cried—laughed—went to and fro tossing upward their unfettered hands—but high above the whole, a mighty sound ever and anon swelled up—it was the utterings, in broken negro dialect, of gratitude to God.

And what became of that white handful of defenceless oppressors? Butchered—cut up—devoured by the vengeful negroes? Oh no, not a hair fell from the head of any of them.

The anti-slavery warfare over in England—George Thompson came at the call of American abolitionists, to these christian shores. He raised among us his mighty voice of remonstrance. It was more than our christianity could endure. We drove him from our coasts at the point of the assassin's dagger—after endeavoring in vain to silence him by that "breath, which" outvenoms all the "worms of Nile." We drove the "fugitive from British justice" back to England, where he proclaimed us to his countrymen and the world in all our infamy and hypocrisy and slaveholding.

Meantime the apprenticeship had had time to work. It proved itself all that the abolitionists had predicted. Thompson now assailed it day and night before the people, as he had before assailed the abomination which gave it birth,—again he brought all England and Scotland to the doors of parliament. They besieged it in thousands and hundreds of thousands of petitions—not the parliament only, but the throne. Henry Brougham, *George Thompson's coadjutor*, bare to the young queen, the petition of 630,000 of the women of England, and Thompson and Ralph Wardlaw reinforced the magnificent remonstrance, by the petition of 130,000 women from the vales and glens of Scotland. Again they were overborne in parliament—and again their agitation moved the West Indies. Awakened by their appeals and interested by the example of the neighboring Antigua,—Barbados a British island with 140,000 people—only one seventh of them white—crowded together on an extent of only 15 by 20 miles—resolved on emancipation of her apprentices the coming 1st of August. The glorious announcement rang through Europe—and reached the ears of the *abolitionists of America*. Scarcely had they rejoiced at the news, when lo! tidings from Jamaica—Jamaica, queen of the Carribean seas!—She too, seized with the mania of liberty, had given earnest in her assembly of intent to break up and disband her *great school of preparation*, and turn loose her 340,000 students—all unprepared and *two thirds educated* as they were, to lay waste and desolate their native island. Tidings again, and the suicidal deed is done—Jamaica is free on the same blessed 1st of August. On that day the grand indentures, made and executed in stupendous fraud and folly, are cancelled and nullified. And when her island clock shall strike that *day-break* hour of midnight, 500,000 more born and redeemed immortal spirits shall make those West Indies shake with the earthquake cry of liberty.

How its appalling notes will echo along the accursed slave coasts of the bordering republic—startling the Seminole, as he wanders mournfully with his rifle in the everglades of Florida. Shade of Oseola, will it awaken thy murdered sleep! As soon would it, as to rouse from their death torpor this besotted and slumbering nation.

Where are the cheerings of "the only republic" at these onward marches of human freedom around us—where the gratulations of your free press—the thanksgivings of your pulpits for these tokens of coming millenium! Dumb as a dead dog.

This abolition of slavery in the West Indies gives direct and immediate introduction of the Bible and all means of salvation to a million of people white and black, and opens the way to the countless multitudes with which freedom will hereafter people those happy islands. It does more for the conversion of the world than all your practical, lingering, slothful missionary movements, a thousand fold. Yet where is the *monthly concert* that cares for it!

The abolition of slavery here would shake the world's heathenism to its centre. Do you desire the conversion of mankind to Christ? Then abolish your slavery. Take out of the way this *chief*—this *insurmountable* obstacle in the way of that event.

Brethren and countrymen, I intended to address you more at length, but I have not time.—Let me address myself a moment to your fears. If for man's sake, for Christ's sake, you will not stoop to this anti-slavery enterprise, let me entreat you for your own sakes. A storm is coming. A cloud is rising out of the sea, bigger than a man's hand. It is charged with thunder, and will give you hailstones and fire for rain. Abolish your slavery, or the negro will ere long sweep your land with the besom of destruction. The West Indies lie under your Southern lee. Black freemen there will not long sit still and see you mangle their brethren, while your deeds and your names are growing "vile before all people, in the light of a world's liberty." The soil of the West Indies henceforth is the soil of Freedom. It is the land of Toussaint—of your own Hamilton. It will teem with heroes. It is already sprouting for a harvest of them. What if some Hannibal of them, with a single thousand of his fiery Jamaicans or St. Domingans should descend silently upon your southern coast—with arms for 50,000 black men; their coming a secret for months among the plantations, and as secret it would be as the pestilence before it breaks out. Fifty thousand slaves are missed at once from the cotton fields, and anon are heard of with arms in their hands, under their sable chieftains, sent by God in his judgment. Oh what a panic would seize your South. Methinks I hear the Seminole and the Comanche, the tribes of the West, and the vengeful Mexican answering to the cry of the embattled slave.

I turn from the opening picture. You will not see it. *It is fancy—distempered imagination—"come of dwelling too long on one theme."* It may be so. I turn from it, and only ask you most solemnly and earnestly, that you attend to the request of the Anti-Slavery Board of Managers on the Sabbath next following the first of August.

N. P. ROGERS.

July 25, 1838.

"Q. E. D."

[The following communication is from one whose name we have, but with whom we have no personal acquaintance. He is a patron of the Herald, and reads it, as he says, with interest—meaning evidently that he is interested in the cause of humanity and the rights of man, the cause in the advocacy of which the Herald is engaged. He undoubtedly wishes that slavery should be abolished, but, if we understand him, he is one of those friends of the slave who would load his freedom with the most onerous condition—nothing less than that he leave the country of his birth. Our correspondent would say to the slave—if we judge him correctly, "I would take off the shackles of slavery with which I have hitherto kept you bound, and leave you to the enjoyment of freedom, provided always, and be it remembered, that the boon now conferred is upon the condition, that you forever hereafter keep out of my sight—I can never consent to meet or receive you as an equal; you may for ought I care, enjoy freedom alone, or in company with those of your kind, but never in my presence."

In giving a place to our correspondent, "Old Cheshire," we are far from intending to coincide with him in the opinion that the communication of "Q. E. D." to which he refers, is either "abusive" or "slanderous"—viewing the scheme of colonization as we are assured he does, and as we do—a scheme to separate the free people of color from the slave population, in order thereby to render the latter more valuable to those who claim to be their owners. It is not the design of colonization to touch a slave, or in any way to relieve him from his oppressed condition, unless he will consent to leave forever the country of his birth—the country whose protection he ought to enjoy as fully as his lordly master. A sad alternative; but the only one offered to the slave; and not much more favorable is it to the colored man who is already free;—colonizationists say to him, "quit your country, or be forever despised;" "stand off—you belong to an inferior race."]

C.

For the Herald of Freedom.

MR. EDITOR,—In the Herald of June 23, appeared an article on the subject of 'Colonization,' which not only disgusted, but shocked me by its harsh, unchristian language; to say nothing of its evidently incorrect and false assertions. I was surprised that such an article should find its way into the Herald; and have waited to see if some one pointed at, and abler, would call on 'Q. E. D.' for proof of the charges contained in his column of abuse. But as I have seen no notice of it, I shall contradict some of his assertions, leaving it for him to prove *my* statements wrong by confirming his own, and

1. The Colonization Society is not a "cool blooded plot"—premeditated in opposition to the command, to love our neighbor as ourself—"to banish them, (our humble brethren) from their native land, and to send them to the most undesirable spot on earth."

2. Colonization is *not* "hate of one's neighbor of the very deepest and far-reaching kind;" but originated in love to the best interest, temporal and spiritual of our colored brethren—has been kept doing through the same spirit, and is *not* "impotent malice now," nor "kept up as a set-off effort versus anti-slavery."

3. It is *not* "a most mean and dishonorable service, done at the bidding of the slaveholder of the South—to get the *free* man of color away, so that he may the more securely grind down the colored *bond*-man."

As to what was said respecting the Mr. Observers, I say nothing, presuming they are able to answer to their names, if they deem the case worthy of notice—neither do I wish to run a tilt with the logic he uses to prove a man not a horse though born in a stable; people *generally* understanding "one's native land to be where he is born"—but if the rising of the colored man depended on *colonizationists*, Q. E. D. is again wrong, in saying any obstacle exists in the way for

4. *Their* feet are not "planted plump on the breast bone of the slave, where the nightmare plants her hoof, shod all round with passy." Nor do the colonizationists desire to see the *colored* man trodden in the dust, and prevented from rising to man's true rank and dignity, more than the most zealous, or bitter name-calling abolitionist in our land; nor do the colonizationists feel to say, as I fear anti-abolitionists feel—stand by thyself, for "I am more holy than thou"—are actuated by purer, more noble motives, and greater love to the slave, than others, who are alike engaged in laboring for his good. I could go on in making counter statements—for my object has not been to offer proof to my assertions, but to contradict Q. E. D. that he might be induced to confirm his charges, if able, and that some friends of the slave, abused under the *odious* name of *Colonizationists*—as well as *some* abolitionists, may know whether *such* sentiments are endorsed by the leaders of the last named sect. For my own part, Mr. Editor, I believe such abusive slanderous communications, unless backed up by 'proof strong as holy writ,' are wrong, and effect more evil than good.—Q. E. D. or any other person has the *right* to utter such language; but with the apostle I feel, that though "all things are *lawful*, all things are not *expedient*."

OLD CHESHIRE.

To show our correspondent, and others who view the scheme of colonization as a benevolent one—intended more for the benefit of the oppressed colored man than for the interest of the slaveholder—the estimation in which the colored people themselves hold it, we subjoin an editorial article from the *Colored American*, a paper published in the city of New-York, and edited and conducted in all its parts by colored citizens. The editor, a gentleman of talent and piety, now resides on the opposite side of the Hudson in New-Jersey. It will be seen that he and "Q. E. D." do not differ very materially in their estimate of the benefits of the benevolence of colonization.

C.

Look out for Persecution.

The enemies of our injured and abused colored citizens have formed a great "State Colonization Society" in New-Jersey, auxiliary to the Slaveholder's Negro Shipping Company, at Washington. The whining hypocrites passed the following, with other resolutions:

Resolved, That the objects of this Society shall be to circulate information among the inhabitants of this State, on the subject of colonization—and to secure for the people of color in New-Jersey, if they prefer it, a distinct settlement in Liberia, under the control of the American Colonization Society, and to act in concert with the parent institution, at the city of Washington, in the prosecution of their important and benevolent enterprise.

We are a Jerseyman, and we warrant the whole posse of this Inquisition of slavery that they will need all the apparatus of *torture and blood*, which disgraced Papal Spain and Portugal in the barbarous, bloody age, to torture a single worthy and intelligent colored man, from New-Jersey, to the African Golgotha.

We know many of the individuals connected with the "arrogant institution," and whilst we believe some of them to be good men, with their eyes filled with dirt by bad men, we believe others to be faithful servants, who delight to do "their master's bidding.

One Hon. persecuting inquisitor, who has more presumption than brains, already, in a certain neighborhood, has done more mischief and created more prejudice against the poor unoffending colored people, and thrown more difficulties in their way, than his body hung upon pitch-forks, could atone for, in purgatory, in a thousand generations.

have been credibly informed, that in soliciting money for his favorite inquisition, he has uniformly, when opposed, urged his suit by saying, "would you have a negro marry your daughter"!! ☞ Contemptible wretch. Is it not enough that colored men are already sought out and abused by every vagabond in the land through colonization instrumentality? Is it not enough that Gurley and Pinney and Fisk and Bethune, should neglect their appropriate work, to serve Satan in the persecution and slander of our afflicted colored population and their friends? Will this grey-headed totterer upon the brink of the grave and of eternity fill up the measure of his iniquity by becoming more notorious for cruelty and wickedness than Satan himself?

But we forbear. The eye of God is upon these wicked men, and let the EYES of every colored man in the nation, and especially in the State of New-Jersey, BE UPON THEM.

For the Herald of Freedom.

I lately came across the following *incendiary* remarks of Senator Preston, to which I have taken the liberty to append a few notes. Coming from the source they do, they are particularly worthy of being recorded in our anti-slavery journals. How easy it is for some men to "blow hot and blow cold" in the same breath. Had a Northerner used such language at the South, he would probably have been tarred and feathered, if not Lynched. What right has the honorable Senator to *praise* us at this rate? Is not such an interference utterly forbidden by the "spirit of the Constitution?" Yankees, look at this matter—and prepare for a Northern Convention—if *our* "domestic institutions" cannot be let alone, then let the Union be *split*.

From the Boston Atlas.

Tribute to the North.

BY MR. SENATOR PRESTON!

We extract from the Columbia (S. C.) Telescope, a sketch of a recent speech of Mr. Senator Preston, at a public meeting at Columbia, in reference to the Charleston and Cincinnati Rail Road. In this speech he took occasion to bear honorable testimony, from personal observation, to the character, the enterprise, and public spirit of the North. We give place to this sketch with great pleasure—not merely as a gratifying tribute from an eminent man—or as a beautiful specimen of his rich and flowing oratory; but as an indication of the growth of a better understanding and better feeling among the citizens of the South, with relation to their Northern brethren. (1) The facilities of intercourse are rapidly tending to the removal or modification of merely sectional and local prejudices—and we hope that in the continued and increasing intercommunication of the North and South, they will entirely disappear. We would commend the remarks of Mr. Preston to the especial attention of our readers.

"Mr. Preston, in his speech concerning the Rail Road, on Monday last, drew a very striking contrast between the difference of character of the people of the Northern and of the Southern parts of the Union, and the consequently opposite condition of the countries they inhabit.

"He said that no Southern man can journey (as he had lately done, (2) through the Northern States, and witness the prosperity, the industry, the public spirit which they exhibit—sedulous cultivation of all those arts by which life is rendered comfortable and respectable—without feelings of deep sadness and shame, as he remembers his own neglected and desolate home. There, no dwelling is to be seen abandoned, no farm uncultivated. Every person and every thing performs a part toward the grand result, and the whole land is covered with fertile fields, with manufactories, and canals, and rail roads, and edifices, and towns and cities. Along the rout of the great New York canal, (that glorious monument to the memory of De Witt Clinton) a canal, a rail road, and a turnpike, are to be seen in the width of perhaps a hundred yards, each of them crowded with travel, or overflowing with commerce. Throughout their course, lands, that before their construction would scarcely command five dollars the acre, now sell for fifty, seventy-five, or a hundred. Passing along it, you see no space of three miles without a town or village, and you are never out of the sound of a church bell. (3)

"We of the South are mistaken in the character of these people, when we think of them only as peddlers in horn flints and bark nutmegs. Their energy and enterprize are directed to all objects great and small, within their reach. At the fall of a scanty rivulet they set up their little manufactory of wooden buttons or combs,—they plant a barren hill-side with broom corn, and make it into brooms at the bottom—and on its top they erect a wind-mill. Thus, at a single spot, you may see the air, the earth, and the water, all working for them. But, at the same time, the ocean is whitened to its extremities with the sails of their ships, and the land is covered with their works of art and usefulness.

"Massachusetts is perhaps one of the most flourishing of the Northern States. Yet, of natural productions, she exports but two articles—granite and ice. Absolutely nothing but *rock and ice!* Every thing else of her commerce, from which she derives so much, is artificial—the work of her own hands.

"All this is done, in a region with a bleak climate and sterile soil, by the energy and intelligence of the people. Every man knows that the public good is his individual advantage. (4) The number of rail roads and other modes of expeditious inter-communication, knits the whole country into a closely compacted mass, through which the productions of commerce and of the press, the comforts of life and the means of knowledge, are universally diffused; while the close intercourse of travel and business makes all neighbors, and promotes a common interest and common sympathy.

"In a community thus connected, a single flash of thought pervades the whole land, almost as rapidly as thought itself can fly. The population becomes, as it were, a single set of muscles, animated by one heart, and directed by a common sensorium.

"How different the condition of these things in the South! Here, the face of the country wears the aspect of premature old age and decay. No improvement is seen going on—nothing is done for posterity—no man thinks of any thing beyond the present moment. Our lands are yearly tasked to their utmost capacity of production; and when exhausted, are abandoned for the youthful West. Because Nature has been prodigal to us, we seem to think it unnecessary to do any thing for ourselves. The industry and skill that have converted the inclement and barren hills of New-England into a garden, of the climate and fertile soil of the South would create almost a paradise. Our natural advantages are among the greatest with which providence has blessed mankind, but we lack the spirit to improve and enjoy them. The rich ore is beneath our feet, yet we dig not for it. The golden fruit hangs from the bough, and we lift not our hands to gather it. The cask of delicious liquor is before our eyes, but we are too lazy even to broach it. In thinking, in writing, in talking, we are equal to any people on the face of the earth; but we do nothing but think, write and talk." (5)

(1) This "better understanding and better feeling" is very distinctly indicated in the kind and somewhat "chivalrous" sentiments, uttered by this same eloquent senator Preston, in his place in the United States Senate, during one of his philippics against abolitionists. "Let an abolitionist," said he, "come into South Carolina, and if we can catch him, WE WILL HANG HIM." Delightful intercourse indeed! True, we now have a "better understanding" of our Southern neighbors; but whether we should "*feel* better" for being "hung," is rather doubtful!—We have no particular wish for judge Lynch to operate upon us. Senator Preston is rather remarkable for his florid diction—his fine "rhetorical flourishes," but since he has been tormented by the Northern fanatics, a change seems to have "come over the spirit of his dream;" and now

——— "he does not ope
His mouth, but out there flies a—*rope.*"

(2) What a courageous gentleman! travel among such murderous men—men guilty of hangable crimes! No wonder, however, that he passed along so fearlessly and unmolested, when he witnessed their "industry and public spirit"—their "sedulous cultivation of all those acts by which life is rendered comfortable and respectable." Did not the honorable Senator feel disposed to stop and "hang" a few dozen of them *in advance?*

(3) And by what magic has this been wrought? The spirit of freedom and the consequent spirit of enterprise which is ever found where "every person and every thing performs a part towards the grand result," are the moving springs in this business. Let the people of the South carry out the real principles of democracy as they are carried out at the North—give to the laborer his hire and the motives for an honorable ambition in achieving a reputation—in a word, sweep away every vestige of that abomination which now contaminates the land and curses it with sterilty, and how long would it be ere the now "neglected and desolate homes" of the South would be converted into the abodes of wealth and cheefulness, and their desert plains "rejoice and blossom as the rose?" If the time shall ever come—and we trust it assuredly will, when this change shall be wrought in the "domestic institutions" of the now ill-fated South, then indeed will De Witt Clinton arise to honor and bless that country too, who like him of the North, will build up glorious monuments to their memory."

(4) How perfectly is the truth of the homely proverb here verified, "give some men rope enough and they will hang themselves." Does not the very acknowledgement of the Senator himself severely rebuke the whole system of slavery? All that he admires and so warmly eulogizes here at the North, he very justly attributes to the "energy and intelligence of the people,"—to the fact, that "every man knows that the public good is his individual advantage." Why then are the energies of the people of the South crushed beneath a load of servitude? Why is the human mind darkened and imbruted by wickedly withholding the light of knowledge—shutting up every avenue through which "intelligence" might flow in upon the people? Why are the ties sundered which bind men to the "public good"? Why is "individual advantage" made a senseless and unmeaning phrase? Our Southern brethren reason very correctly when speaking of the effect of yankee enterprise; but when they turn their attention to their own "neglected and desolate homes," they really seem to "have eyes, but see not." And to cap the climax of their folly, they are now determined to "hang" all the yankees who are disposed to tell them only what they themselves have unwittingly acknowledged! Such "interference" is insufferable—Southern pride will never brook the insult!

(5) What an explosion we shall witness when our Union shall have been *talked* into pieces! for we have the honest confession that our brethren can "do nothing" more. The orator, no doubt, utters a good deal of truth in his last remark,—and we could hope that the conviction might rest upon his own mind with sufficient force to teach him prudence.

The observations we have hastily appended to this speech of Senator Preston, although occasionally wanting in gravity, are not tauntingly made. We have no such feelings. But every reader of common sense and common information will perceive at once, that although a just and beautiful tribute is paid to the character of New-England in this instance, the gentleman's subsequent acts compared with this, make a most ridiculous contrast. We could hardly treat the matter seriously. Some of these wild outbreakings of the pro-slavery spirit are very curious eccentricities of human character. It is a species of monomania which finds no parallel even in the strongest of either moral or mental hallucinations. The insane may be as effectually reached by showing them the ludicrous appearance they sometimes make, as by sober logical argument. M. A. C.

Lee, N. H.

For the Herald of Freedom.

"Truth is great and it will Prevail."

We long since publicly expressed our full conviction, that the sentiments of the great body of the people of New-Hampshire stood strongly opposed to slavery; and that they would soon make their statements as they did 18 years ago upon the Missouri question. We declared that the doctrines imputed to our virtuous and enlightened people in the halls of Congress were a libel upon the character of the State. What! Advocates of slavery in New-Hampshire! If any, they have only to be known to receive the popular indignation. Upon the discussion of the Missouri question, public sentiment was almost unanimous against admitting any new State into the Union, the constitution of which tolerated slavery. The finger of scorn was pointed at the few, and the very few found in this State or New-England, who proved recreant to the principles of civil liberty and equal rights to all. The few representatives in Congress from New-England, who voted in favor of tolerating slavery, could not be re-elected. In the newspapers their names were published within a deep black border of mourning, and they were obliged to encounter the full weight of popular odium. Upon the subject of slavery, public opinion, could it now be fairly expressed, would be as strong as it was at the period referred to. Why should it not be? This State long since discarded slavery, and every vestige of it. We profess to be friends of democratic principles and equal rights to all. It is utterly impossible to be friends to such principles, and at the same time friends to those barbarous and despotic doctrines, which by forcible means, take away all the rights of about one sixth part of our population. Some pretend to be as strongly opposed to slavery "*in the abstract*" as any others can be, yet under existing circumstances they would uphold it. Their refined distinction is a mere play upon words. The southern slaveholder views these *abstract* reasoners with as much contempt as he does the open abolitionist. The truth is, that if they are from honest principle opposed to slavery, from their hearts they wish for its abolition.

The great question relative to slavery in all these points of view and bearings have for several years past beenvery fully and very ably discussed through the medium of the press in the free states. The result shows that the absurd doctrines of the slaveholder and his advocates have been put down—his batteries are completely silenced. The truth, powerful as a two-edged sword, prevails;—the natural and inalienable rights of man are acknowledged by all candid, honest and enlightened people in the free States; and it only remains to have the same acknowledgement in the slave States. But how can this be effected? This is now the great question. Can this acknowledgement be extorted by force of arms? We answer, no—at least not by the use of arms from the free States. What may be done by the slaves themselves when the colored shall double the white population, as is now the case in South Carolina, we will not venture to predict. But as the colored increases much more rapidly than the white population, the physical power must ultimately be in the hands of the former, unless suitable and seasonable measures shall be adopted for the extinction of slavery. We need not explain the natural causes which tend to produce such a result. The gloomy picture must constantly be presented to the slaveholder, and he shudders at the view of it.

Not being a member of any abolition society, I do not profess to know fully the views of such associations in respect to the abolition of slavery. But it seems to be pretty evident that the only weapon which the free States can use to effect its overthrow, is MORAL PERSUASION. It admits of no doubt whatever that the federal government has the right and the power to abolish it in the District of Columbia and all the Territories of the United States, and also to terminate the slave trade on the land as well as the sea. This power will probably, ere long, be exercised, without infringing upon the State sovereignties. Public opinion is rapidly tending to such a humane, wise and just result. The sooner the better. And such an expression of the voice of the nation will have a sure tendency to open the mind of the slaveholder to a conviction of his wrongs. But the slaveholder wishes to erect walls round the dominions of slavery to prevent the voice of truth, reason, religion and humanity being heard. Can that be done? This is an important inquiry. It cannot be done unless the freedom of speech and the press shall be destroyed. Should this freedom be permitted to exercise its mighty power, we all know (and the slaveholder is fully persuaded of it) that slavery must fall before it. We have seen a slavish Congress submitting to the degrading resolution of a Patton, and some other doings equally infamous. But the voice of the people will put down all such resolutions and every other obstacle put in the way of the free exercise of the constitutional right of expressing our opinions privately, or in public assemblies, or through the medium of the press. The freemen of the North will never degrade themselves by surrendering up the smallest iota of this right. Should the alternative come, they would defend it by a resort to arms, and freely shed their blood in its defence. It is quite a new idea that there is something so "sacred" in this southern "domestic institution," that we shall not be allowed to discuss its merits. But the truth is, that the slave States wish to impose the prohibition upon us, because they know that upon the principles of justice, and sound law, slavery cannot be upheld. Silence is therefore their only fortress.

What rational man can believe that human beings can be "goods and chattels," or that man can have the whole ownership in his fellow man? We believe that all the pretended arguments of the slaveholder have been fully answered and put down by able writers and orators in the free States. But the slaveholders, with some honorable exceptions, although convicted, will not acknowledge it,—because he derives his support from slave labor. He is too proud to labor himself, and looks down with much contempt upon the white men of the North, because they earn their living by the sweat of the brow.

In respect, then, to the old slave States, we claim the right to use moral persuasion;—to convince the slave owners that our condition is preferable to theirs, although they may roll about in their carriages and splendid equipage, in a state of idleness and extravagance;—to convince them that the greatest quantum of happiness is to be obtained by living in the way we were designed to live by the God of nature;—that they would prosper better in their temporal affairs by paying their laborers a just compensation for their services;—that, by forcibly depriving their fellow beings of all their rights, they cannot go unpunished, even should they enjoy the "pleasures of sin for a season;" and that we have every reason to believe that unless slavery shall be abolished, the righteous judgments of heaven will fall heavily upon this guilty land. It is often said that we have no right to extend our moral persuasion into the slave States, because slavery there is none of our business. But we affirm that we have a very deep interest in the question;—we are one Nation, governed by the same general code of laws, and in many respects have the same common interest. We lay it down for a maxim, undeniable and incontrovertible, that *liberty and slavery cannot long dwell together in any country.* It is susceptible of complete demonstration, although at this time we omit the proofs. We hold that the liberties of the North, or the slavery of the South must perish. The two principles, being directly opposed and standing in hostile array to each other, will continue to act until victory declares for the conqueror. Have we then no interest that liberty shall be the victor? Must we tamely look on with our arms folded, without daring to raise the voice of remonstrance and persuasion, until the laws shall be gradually changed to conform to a state of slavery on the one hand, and aristocracy on the other; until the great principles of civil liberty, for which the heroes of the Revolution fought and bled, shall be undermined by depraved morals and corruption in its various modes? And shall we in turn, thus *deserve* to be made slaves? A voice speaks to us from the tomb. It is the voice of the founders of our liberty exhorting us to resist with manly fortitude and energy, the first attempts to take from us that freedom of discussion, without which our constitution would soon become an unmeaning sound or dead letter.

JEFFERSON.

For the Herald of Freedom.

Mr. EDITOR,—Can there be any doubt, that the experiment which the United States have made in waving their fustian flag of bastard freedom over a land of slaves, will finally sweep all the thrones of the old world, with the "besom of destruction?"

When we load our political cannon with whips and fetters, chains and charters, and bastard freedom's flag, and Patton's gag, and Gilchrist's report on immediate abolition, and let it go "peace" at the despotisms of Europe, O, how the thrones of tyranny will come "reeling, rattling, crashing, thundering down!" The thunder of our artillery alone is enough to make "despotism shake in his shoes," but when slavery's chains, and whips, and fustian flags, and Patton's gags, and Gilchrist's reports, are driven furiously onward by the glazed powder of human rights, they cannot fail of cutting down despotism's legions entirely across Europe and Asia till they fall spent into the Pacific ocean.

D.

For the Herald of Freedom.

Mr. EDITOR,—We are told by the friends of "delicate relations," that slavery was *entailed* upon this country by Great Britain. Not so.—That kingdom could not entail on the people of the United States *a three penny tax on tea*, although she sacrificed an hundred thousand lives, and many millions of dollars to effect it. Let those who whine so piteously about "the entailed evil," think of this fact. RUSH.

Several communications are on hand, but unavoidably postponed.

A Pertinent Question.

——"They haven't souls," said judge Somebody, at a tavern in Grafton county, one court time—"these niggers are a grade below human—they han't any soul." The judge had been South, and he knew. R—— S——, of B——, in said county, a shrewd yeoman, not an abolitionist, hearing these remarks before a room full—asked the judge gravely, if the white and black people ever intermingled. "Oh yes," said the judge, "intermingle, yes—why the greater part of the slave population is yellow."—"Have not the mulatto people souls?" asked S. "Oh yes," responded the judge, "but then, you know, they have the *white* blood in them." "What portion of white blood does it take to make a soul," asked S.—"how much of it must a man have, to give him a chance for paradise!" The judge did not answer.

Temperance.—A convention of the friends of temperance was holden in Indiana, June 21, at which a constitution was adopted, and a Total Abstinence Temperance Society for the State of Indiana was organized.

We cut the following from the N. H. Gazette. Does it not manifest a full measure of the anti-abolition spirit which usually characterizes pro-slavery publications? Having predicted every species of evil in consequence of the emancipation of the slave, they are exceedingly chagrined at the falsity of their predictions. They are to be pitied. C.

"The House of Assembly of Jamaica have passed an act for the total abolition of slavery in that island from and after the first day of August next. Similar acts have been passed in Barbados and other of the British islands. This is probably a mere nominal abolition. The rigid and partial laws of the British colonies, the ignorance and imbecility of the Africans, swarms of whom are continually arriving from their native climes, will necessarily make them nearly as much subject to the will and caprice of the planters as ever. Even the condition of a white British subject is but little better than that of a southern slave."

The Crops.—We never saw the time when vegetation had a more rapid growth than during the last few weeks. From all sections of the country, we hear accounts of the most highly promising condition of the crops. In fact we have every reason to anticipate one of the most glorious harvests that was ever known in this state.—*Mich. Intel.*

The Supreme court of Alabama has decided that the law requiring counsellors and attorneys at law, before entering upon the practice of their profession, to take an oath against dueling, is unconstitutional.

FIRE. On Tuesday morning last, the valuable mills, owned by Mr. Swett of West Boscawen, were entirely consumed. About 20'0 lbs. of wool were destroyed. Loss 3 or 4000 dollars. Insured $1200 in the N. H. Mutual. The fire caught in the carding room by friction, while the hands were gone to breakfast.

OBITUARY.

Died in Warren county, Tennessee, on the 8th of June last, JOHN LUSK, at the advanced age of 104 years. He was born on Staten Island, N. Y. Nov. 5, 1734. He was a soldier in the French war of 1754-5 and 6—was at the seige of Quebec—in the battle on the Plains of Abraham—was with Gen. Amherst and Shirley—was a soldier in the war of the revolution and participated in the battles of Saratoga and Yorktown—afterwards in the army of Gen Wayne against the Indians. He was a soldier in regular service near sixty years—was discharged at the age of eighty years. Since 1818 he has been a pensioner.

In Bedford, the 14th inst. William Riddle, Esq. aged 73.

In Lancaster the 9th inst. Mrs. Persia Everett, widow of the late judge Everett, aged 76.

NOTICES.

THE FIRST OF AUGUST.

In accordance with a request of the Executive Committee of the Concord Anti-Slavery Society—it is expected, that an ADDRESS will be delivered at the SOUTH CHURCH, on *Wednesday, the First of August next, at three o'clock, afternoon*, upon the subject of the EMANCIPATION OF THE SLAVES IN THE WEST-INDIES, and commemorative of that event, by the Rev. NATHANIEL BOUTON. It is probable that remarks in reference to this subject will be made by other gentlemen.

As this occasion is one of thrilling interest to the advocates of human rights, our friends from the neighboring towns, where similar meetings are not held, are earnestly invited to attend.

A. WOOD, *Secretary,*
Concord A. S. Society.

Concord, July 20.

Anti-Slavery Convention.

At the Anti-Slavery Convention of Young Men, in August, 1837, a resolution was adopted authorizing their Central Committee to call a meeting of the Convention on the third Tuesday of August next. And at a meeting of the Managers of the New-Hampshire Anti-Slavery Society, on the 17th of July instant, it was resolved that there ought to be a convention of abolitionists, without distinction of age, to be holden as soon as may be convenient; and that a committee be appointed to confer with the Young Men's Central Committee, for the purpose of making such arrangements as may be necessary to attain the object in view:

In pursuance of which, the undersigned, having conferred upon the subject, hereby invite and request their anti-slavery friends throughout the State, without distinction of age, to meet in convention in Concord, on Tuesday, the 21st of August next, at nine o'clock, forenoon, for the transaction of such business as may properly appertain to a convention of anti-slavery delegates and the friends of human rights. It is hoped that every county, town and district anti-slavery society will be fully represented; and that every one, whose convenience will permit, will cheer the convention by his attendance.

GEORGE PORTER,
DAVID P. ROWE,
ROBERT S. MORRILL,
Central Com. of Young Men's Convention.
MOSES CHAMBERLAIN,
EDMUND WORTH,
AMOS WOOD,
Com. for the Board of Managers N. H. A. S. S.

The New-York and Boston Female Anti-Slavery Societies, having resolved to observe the LAST MONDAY IN JULY, as a day of fasting humiliation and prayer, invite all sister Societies and individuals interested in the same cause to join them in concert upon that day.

The MONTHLY CONCERT of Prayer for Slaves and the peaceful abolition of American Slavery, on *Monday evening next*, at the Lecture Room of the South church, at 1-4 before 8 o'clock.

To Let.

A TWO STORY DWELLING HOUSE thoroughly finished, with a good Barn and Garden, situated near the Methodist Chapel.

Inquire, on the premises, of
COTTON S. BROWN.

Concord, July 28, 1838.

To Let or Sell.

A NEW, convenient, one story DWELLING HOUSE, on Pearl street, mid-way between the State Prison and Main street. Possession given 1st September next.

JACOB PERKINS

Concord, July 14, 1838.

POETRY.

From the Spectator and Freeman's Journal.

Original Poem,

For the Second Anniversary of the County Anti-Slavery and Free Discussion Society, July 4, 1838.

BY REV. TIMOTHY STOW.

"Break every yoke," said God to men of old,
(Who by oppression had grown rich and bold;)
Let the oppress'd go free; I am their God,
Will plead their cause with my avenging rod,
My fury shall go forth in quenchless fire,
And all your hopes and glory shall expire.
"Plead for the dumb," is my high, dread command;
Deliver him that's spoiled, from the proud master's hand;
Nor look in silence on the poor oppressed,
If thou would'st 'scape my vengeance and be blessed.
"Deliver him that's spoiled," a fearless few now cry,
The nation starts, and looks, alarmed, around,
And asks, in wrath, Whence comes that fearful sound?
"Break every yoke," now rolls in thunder deep,
Awake, Columbia! peril 'tis to sleep;
There, at the sunny South, 'mid lash and chain,
The black man weeps, o'erwhelmed with mighty pain;
There woman's *driven* to the *field* to toil; [pain;
Her tears and blood—they fertilize the soil;
Torn from her husband, from her children driven,
Scarred in her form, her heart asunder riven,
Doomed to unsparing lust a helpless prey,
She wears the lagging hours of life away,
Looks to the grave, as her sole, sad relief,
The blighted monument of hopeless grief.
Fast by her side the stern o'erseer stands,
With brow of brass and terrors in his hands;
With hoarse, rough voice, by God eternal swears,
Then with the lash her sacred flesh he tears;
With ruthless hand, he tears from her fond breast
Her tender infant, there with love caressed;
Its shrill, wild shriek, its mother's frantic moan,
But please his heart already turned to stone.
A luxury untold his soul can find
In the worst woes, entailed upon mankind.
Wake! freedom, wake! the voice redoubled cries,
And pour your supplications to the skies;
To all the powers that be petitions send.
Wake! father, mother, brother, sister, friend:
Sound find the stern reproof, proclaim the wrong,
Which Afric suffers, from pulpit, press, and song;
From academic shades, and legislative hall,
Go forth a voice oppressors to appal.
More than two millions clank the cursed chain,
And fell oppression's cup are doomed to drain;
Wrongs, horrid, foul, and unatoned arise
To wake the awful vengeance of the skies.
On yon horizon beacons meet the sight—
Clouds mount on clouds, more black than Stygian night;
The thunders lift their voice, the glittering spear
Of angry Justice threatens from her ear,
As *furious* she urges on the storm
Of wrath unsparing with her vengeful arm.
All things above, beneath, proclaim our doom,
And our rock'd nation totters o'er her tomb;
Let go the slave, break every cruel rod,
Or we shall perish 'neath the frown of God.
Thus spake the voice united of the few,
And to the rescue of the land they flew,
Aloud proclaimed the wrong to Afric done,
Pronounced it sin in face of yonder sun.
Hush! cries a voice indignant at the sound,
Nor dare the noble Southron's feelings wound!
Call not *oppression, sin;* suppress your breath,
Nor by intrusion madly rush on death.
Ye reckless men, incendiaries all,
If *you succeed*, your *country* sure must *fall;*
Must fall, conspicuous from meridian skies,
Like some great millstone never more to rise.
Pronounce it sin, and who can shun the goal
To which the admission *must* conduct the soul:
The master must repent without delay,
And bid his slaves to freedom go away.
The doctrine's dang'rous; to let the oppressed go free
Would be the grave and knell of liberty,
Would every altar raze, wrap towns in fire,
With rage and terror every breast inspire,
Homes, temples, altars, bathe with sacred gore,
And the land sink in blood to rise no more.
Although 'tis wrong that men our slaves should be,
'Tis wronger still to let them all go free.
Immediate freedom must to *few* be given,
The *mass* in bondage *long* must still be driven,
There, in the school of TYRANTS, fitted be
To enjoy in full their future liberty.
Besides, we know God sanction to ely gave
To those of old who wished to hold the slave;
He thus made *right* what we esteem most *wrong*,
(The servant's time "FOR EVER" ran along:)
Has thrown a rampart 'round the system *still;*
Oppression sanctioned, say whate'er you will,
Has sanctioned what we hate e'en to the death,
Nor will submit to while we have our breath.
We surely are consistent when we say
That slavery's wrong, though God himself says nay.
Consistent, too, we are, as *all* must see,
When we affirm a *sin* it *can not* be
To do a *wrong* of such deep, damning stain,
As binding human beings with the chain
Of curs'd oppression; maiming with the rod,
Man, formed in image of the glorious God.
Yet we believe the Bible will destroy
Those cursed chains which wretched man annoy;
Explode the system, sanctioned with the nod,
And reckoned sacred by the seal of God.
What God has built, the Bible will pull down,
On what he sanctioned, truth will surely frown;
Will chase that curse from every spot on earth
Which to God's *favor* justly owes its birth—
If not its birth, at least he nursed right well,
In times of old, this off-spring dire of hell.
In a dilemma we're involved, 'tis true,
To lift us out would baffle e'en a Jew;
God's word condemns, and also justifies,
Yet we must say 'tis not a book of lies.
'Tis wonderfully mysterious, 'tis indeed!!
But 'tis a mystery which our God decreed,
And on his shoulders he must take the blame
For giving wrong the sanction of his name.
One thing is certain: we must stop the slang
Of this loud bawling and remorseless gang,
Who plead for slaves with so much warmth and zeal
That e'en the *hardest* have begun to feel.
Mobbing we *do* condemn, but no *surprise*
Should outraged feeling make a storm arise,
Which, in its rage, will desolation send
O'er every head that dares the slave befriend!
Thus speak apologists for southern wrong:
Hush! hush! in language clear, and loud, and strong,
They cry to all that nobly dare to brave
The cruel monster in his gory cave.
And has it come to this? Must every lip be sealed,
The pen lie dumb, nor those big thoughts revealed
Which rise indignant at the sight of pain
By man inflicted through the lust of gain?
Shall *millions* groan beneath the tyrant's rod,
And we not *dare* proclaim the will of God?
Shall tire poor babe be from his mother torn,
To distant, cruel servitude be borne?
Shall all the ties of wedlock sundered be,
Wrong heaped on wrong in cruel mockery
Of all the natural rights to beings given,
Who bear the front and image clear of heaven!
Shall man be chattels in the law's esteem,
His claim to manhood treated as a dream,
Be ranked with brutes, unfeeling urged along,
To tasks oppressive, with the blood-stained thong?
Shall *woman* on the stand be sold as ware,
And liberties indecent taken there
With her fair form, beneath the wanton eyes
Of shameless thousands, thirsting for the prize?
Shall foul amalgamation tell the tale
Of last unnatural, children put to sale
Who bear the white man's mark? The white man's
Revealing clear to men of every name! [shame
Shall the poor slave be doomed to labor still,
Without remuneration, at the will
Of his proud master? Justice be denied
When dearest rights are outraged and belied?
From his immortal mind be torn away
The precious Bible, guide to endless day?
Shall he be doomed to see his child, as grass
Without instruction up to shame and wo?
To degradation sunk his wretched race
For crime no other than a sun-burnt face!
Their bosoms heave with deep, unmixed despair,
As their sad moanings float on midnight air!
We'll not be silent. God above, hear thou
Our solemn, earnest, most deliberate vow.
At thy command, eternal King, we'll war
With stern oppression in her iron car.
Armed with thy truth, we'll hasten to the field;
Truth! thine own sword shall make oppression yield.
Our hands shall toil, our blood be freely given,
To raise the slave to freedom and to Heaven.
We'll speak and pray, the sin aloud proclaim
That stains and damns our country's fairest fame.
"*Let go the slave*" we'll cry, in every breath,
And truth shall haunt the tyrant to his death.
Let heartless politicians raise aloud
The cry of vengeance, beck'ning to the crowd,
And impious strive to make our nation great
By trampling right and justice under feet,
By strangling free discussion in its birth,
And grinding millions to the very earth;
Let selfish merchants stroke the monster's mane,
And silence swear in shameful lust of gain;
Let heaven's high legates search the word of God
To prove THOU forgedst oppression's iron rod,
Let them be dumb, while millions groan and die,
And palliations to their hearts apply;
EXPATRIATE the negro to Liberia's shore
That his fell sufferings may disturb no more,
And strive to make their consciences believe
That freedom here it were *a curse* to give;
That *unconverted slaves* to Afric driven
Are heralds fit to bear the cross of heaven;
That lust and rapine shall not there prevail
And drive the colonist basely to assail
The *natives'* rights, nor his suspicions wake,
Nor rouse his ire a just revenge to take;
Thus waking up, through that ill-fated coast,
The god of war with all his frightful host;
Forgetting man is man where'er he be,
And *will* do wrong with opportunity;
That rivalship, and jealousy must *there*
By wrong be followed and devouring war.
Let mobs combine like the awakened storm,
In black battallions and terrific form;
Rush forth, in freedom's name, to dig her grave,
And damn her fame, professing still to save;
Let maid and matron close their eye and ear,
And Afric's sad tale refuse to hear;
Let men and sordid prejudice bestow
No means to elevate the race below,
Lest he become a man in mind, in deed,
And win respect, for Heaven has this decreed.
Let trembling Christians agitation dread,
Because Oppression, from her guilty bed,
Starts up, with cry terrific, casts around
Her eye of wrath, and furious stamps the ground:
But come what will, O God! *we* solemn swear,
Hear thou our vow, and sanction this our prayer,
While life shall linger in our mortal breast
We'll weep, and toil, and plead, for the oppressed.
Here, at thine altar, we with holy hate
Of fell oppression, cheerful consecrate
Our bodies, souls, to freedom's holy cause;
To truth, to order, and to righteous laws.
Speak from on high, inspire us with thy love,
And make us in thy work *united* move;
With wisdom arm, with firmness, and with power,
To meet the crisis of this trying hour.
Say, wilt thou curse the nation? hurl her down
From her bright sphere, unsparing, to the ground?
Blot out her light, with darkness weave her shroud,
And in her *ruin* shout thy triumphs loud,
If *e'en to-morrow* she should firm decree
Each chain be broken, "Africa be free?"
Can justice *quickly* rendered arm thy hand
In frightful vengeance 'gainst our guilty land?
Too soon the wife to her dear lord be given?
Too soon restored the child to bondage driven?
Too soon the law declare that man shall be
No longer chattels by its stern decree?
Too soon the cruel master prompt restore
The righteous wages from his servants bore?
Too soon the marriage vow of slaves oppressed
Cease to invade, with conscious guilt impressed?
Too soon throw round the poor a rampart strong
Of law and justice to atone their wrong?
Too soon the market close where man is sold,
For swine and dogs, as well as sordid gold?
Too soon proclaim him man in form, in face,
In soul, in right to all the human race?
Too soon address him, wheresoe'er he be
Thou art *our brother, be forever free?*
Say, will *quick* justice into fragments rend
This pleasant land? with ruin, ruin blend,
Dissolve the Union, wrap the land in gloom,
And bury freedom in confusion's tomb? [ed
Think'st thou, saith God, that justice long delay-
Has e'er my vengeance 'gainst oppression *stayed?*
Can man repent too soon? too soon unbind
The grievous fetters fastened on his kind?
The thought's an insult to my holy Name,
That *quick* repentance should my wrath inflame,
Bring my strong arm with dreadful thunder down
To smite your hopes and nation to the ground.
Was it for quick repentance that I laid
My hand on Egypt, or for right delayed?
By my eternal Name I solemn swear,
Spread wide my words through all the earth and air,
My wrath shall *not* arise, nor fury glow,
If ALL oppression should NOW cease below.
Let go the slave, and he will be thy friend;
Undo his burdens, I will thee defend.
I, I have said it: let no being dare
Gainsay my words, if he would 'scape despair.
Break every yoke, and with my mighty hand
I'll spread protection o'er your humbled land,
Nor foe in lawless triumph on you tread,
Nor my red vengeance light upon your head.
But if ye still refuse to free the slave,
No power on earth your nation long can save.
I'll in my wrath arise, I'll lift my hand,
And scatter ruin throughout all the land.
I'll make your wise men mad, their counsels vain,
Will desolation bring, with frightful train
Of every evil, blood in streams shall flow,
Make every bosom swell with rage and wo,
War, famine, lust unbridled, long shall reign:
Earth ne'er saw such, nor shall she see again.
From her bright sphere your country shall be hurled,
And her sad fall awake the slumbering world,
And o'er her grave they this lament shall pour,
"The brightest star has sunk to rise no more."
Ye lovers of your race, awake! arise!
Your brother bleeds, and vengeance wraps the skies:
Now, while in mercy I suspend the rod,
Hear, hear again, the mandate of your God.
Loud raise your voices in the oppressor's ear,
Nor shame regard, nor threatened torments fear;
Now is the time the African to save,
And snatch your country from a bloody grave.
Oppression trembles on her iron throne;
A few more efforts and her reign is done;
Trembles the sceptre in that frightful grasp,
And each convulsion hastens on the last.
When, with a giant pang, she "foams and cries,"
And, 'mid the *shouts of freedom*, groans and dies.
Strive! strive afresh; a little longer toil,
And this dire curse is driven from your soil,
And every island, valley, mount, and sea,
Shall hail in songs earth's glorious jubilee;
Then chains and thongs to ocean shall be hurled,
And gladness wake the feelings of the world;
The echo upward to the skies shall roll,
In streams enrapturing from either pole,
Heaven catch the flying, thrilling joy, and then,
With one LOUD SHOUT, RESPOND, AMEN! AMEN!

From the Montrose Spectator.

Epigram.

"Hurra for the Fourth! Independence forever!
Glory to the day that our nation did sever [free,
From cursed slavery's chain! From that day are we
And church and state's subjects never more shall we be!"
Thus hearing this, to a grog-shop straight did repair,
And wasted the day in brutish merriment there;
His birthrights he squandered for wine, brandy and gin,
And as reason burnt out, why slavery stepped in.
As night came by, he found cash and freedom had flown,
A DRUNKARD'S INDEPENDENCE he'd swapped for HIS OWN.

MISCELLANY.

From Human Rights.

Florida.

The question whether Florida shall add another, or rather two other slave states to the Union is one which the North ought without loss of time to settle in the negative. Florida, in her territorial capacity, has forfeited all claim to be received into the United States. Shall she be permitted to come in with her unconstitutional laws still in force, and others at which Draco might have blushed? We will give a sample of the enactments by which she sustains and cultivates her slavery.

An act to provide for the collection of judgments against free negroes and other persons therein named.

Be it enacted by the governor and legislative council of the territory of Florida, that when any person shall have obtained a judgment against any free negro or free mulatto, Indians excepted, residing within the limits of this territory, it shall be lawful for any justice of the peace, or for the clerk of any court of record in which such judgment may be obtained, to issue a writ of *capias ad satisfaciendum* against the defendant or defendants, to said judgment, for the condemnation money in said judgment adjudged, together with all costs therein taxed.

Sec. 2. Be it further enacted, that it shall be lawful by virtue of any execution issued as aforesaid, for the officer executing the said execution, and such officer is hereby required to levy upon, seize and take the body of such defendant, against whom such execution may have issued, and such defendant so taken, safely to keep until said execution is discharged and satisfied.

Sec. 3. Be it further enacted, that if any defendant in execution, taken as aforesaid, shall not pay and discharge the same within the term of five days from and after the time of levying upon him, her or them, of any such execution as aforesaid, it shall and may be lawful for any officer executing and levying such writ, to advertise the sale of the services of such defendant or defendants, to any person who will pay or discharge such execution, with the costs named and arising, for such services for the shortest space of time; which said advertisement shall be by posting at two or more public places in the county where such judgment shall be rendered.

Sec. 4. Be it further enacted, that such sale shall not take place before the same shall have been advertised ten days; it shall be by public auction, at the time and place designated by such advertisement.

Sec. 5. Be it further enacted, that any negro or mulatto, sold as aforesaid, shall for the time for which he, she or they may be sold, be taken under the same penalties and treatment, and bound to perform any service which his, her or their owners may require, in the same manner as slaves are bound.

Sec. 6. Be it further enacted, that if any free negro or mulatto, sold for a term of time as aforesaid, shall run away from his, her or their owner or owners, such person of color upon summary complaints before any justice of the peace, shall and may be condemned to serve double the time for which he, she or they shall have run away; while summary complaint may be made, and condemnation for more services awarded by any justice of the peace, as often and as long as any free negro or mulatto so sold, shall continue to run away.

Sec. 7. And be it further enacted, that this act shall be in force, from and after its passage.

Passed Jan. 28, 1832.

Approved Feb. 4, 1832.

As the territorial government levies an onerous tax upon free colored persons, many of them must necessarily by the operation of this law fall into slavery. And if the planters should not be disposed to underbid each other, this slavery may be for life. But even if limited, according to southern law, as we understand it, the children born of the mothers in this condition must be slaves for life.

We have not room for other legislative outrages upon the rights of the colored in Florida. One act forbids colored persons, bond or free, from having fire arms or "other dangerous weapons" on the penalty of "moderate whipping on the bare back, not exceeding thirty-nine lashes." Another act prohibits intermarriages between whites and colored, under a penalty of *one thousand dollars* upon the clerk of the court issuing the license, and an equal sum upon the minister, justice or judge consummating the union, making the white male who may enter into such a union incapable of any office of trust in the territory or of giving evidence—*except where negroes or mulattoes are parties.* Another act in open violation of the constitution of the United States, prohibits the immigration of free persons of color, making it the duty of the sheriffs and marshals to transport them beyond the limits of the territory, and if they return, *to sell them as slaves for five years.* Thus is the most oppressive cruelty exercised upon free colored persons who are united by the ties of consanguinity or affection with slaves, or who may wish to make a home for themselves out of the reach of that persecution which drives them from the old slave states. Another enactment authorizes the sale as a slave at public auction of any free colored person convicted of any crime or misdemeanor, the punishment of which does not affect life or limbs, for a sufficient term to pay the fine and costs. Another act contains the following section:

"That if any negro or mulatto, resident within the limits of the Indian territory, be found without the same, he or she shall and may be apprehended and taken before any justice of the peace of this territory, who shall have power to order such negro or mulatto to be whipped not exceeding thirty-nine lashes;—provided, however, that the slave or slaves of any white person or persons shall not be construed to be within the meaning of this act."

—*Study.*—I read other things, that I may be the better able to understand the Bible.—*Philip Henry.*

From the Pennsylvania Freeman.

Amalgamation.

'The *saints* may do the same thing by
The spirit, in sincerity,
Which *other folks* are damned for doing.'

So says Hudibras, and this sentiment will apply to those slaveholders of the South, who, from amidst the reeking pollutions of practical amalgamation, are calling upon their allies and advocates at the North to extirpate the abolitionists by fire and sword, for the serious offence of allowing the free colored citizens of Pennsylvania to sit unmolested in a public hall! The following extract of a letter which we copy from the Pennsylvania Herald and Sentinel of the 26th ult. and which was written by a southern gentleman, entirely opposed to the abolition movement, to his friend in this city, also an opponent of our cause, ought to cover with shame all those who have raised the senseless cry of 'amalgamation' against the friends of equal rights, in this city.

Let them cease to expatiate upon the 'outrage' of a white woman 'walking arm in arm with a black,' as a sufficient apology for the atrocities of the mob; and give some of their pious horror of amalgamation a southerly direction, for the especial benefit of their 'chivalrous' lords and masters. Let their appeals and rebukes, exhortatory and condemnatory, full of pathos and zeal for the purity of the Anglo-Saxon blood, be directed to the great moral lazar-house of southern slavery, where piratical and loathsome amalgamation is recognized as one of the essential constituents, and natural features of 'the patriarchal system.' One would suppose, in reading the extract which follows, that the patriarchs of modern times, felt bound in the matter of concubinage as well as slaveholding, to 'follow in the footsteps of their illustrious predecessors.'

From the Herald and Sentinel.

Extract of a letter from a gentleman in one of the large towns of Mississippi, to his friend in this city.

'I have this morning received a letter from ———, from which, as well as from the papers, I learn that your city has again been cursed by a mob. It has always seemed strange to me, that there should be such an opposition to the discussion of the slavery question in the free states. The violence of this opposition has increased the numbers and strength of the abolitionists with tenfold rapidity. I believe their views and operations are foolish and chimerical, but they have a right to talk about them; and if pretty young ladies will walk arm in arm with big black fellows, they only make themselves ridiculous. It is hardly worth while for sensible people to quarrel with them about their tastes: I presume they would seldom be troubled with fainting fits. *Here very fine gentlemen think it no bad thing to yield themselves captive to the charms of an ebon dame.* It would amuse you to hear the remarks often made in private circles, and to compare them with the articles full of fire and fury put forth in the newspapers; it might convince you, that even here some portions of the community are as ill at ease on this subject as the boy who went through the church-yard at night, 'whistling aloud to keep his courage up.' So far as I can judge, the licentiousness of the whites is accomplishing more than any thing else for the overthrow of the system. The best blood of the south now gives vigor to limbs that wear the chain: and do you think that they will always wear it without a struggle? Nor would it be strange if that pure and holy Being, in whose hand the power is, should make their own guilty passions the instruments of punishment.'

From the Montrose Spectator.

"Keep Cool."

This injunction is truly provoking during these sultry days, when one's person feels ready to be dissolved into the consistency of a jelly, and the mind is vexed and sympathizes with the sufferings of its co-partner, the sweltering body. But we say, "keep cool!" and think we can help tell how to do it.

To rise with the first beams of the morning light, and to eat and drink nothing calculated to stimulate the blood, are precautious so palpable, yet disregarded, that we merely mention them.

Wrap a sheet around you, take a pillow and sleep upon the floor.

Do not *chew* animal food, but *eschew* it entirely, neither eat anything hot, for your stomach's sake. Take a little, simple food, and take it *coolly*.

If you are very dry, "wet your whistle" and recite the temperance pledge before drinking. Drink not as though you never drank before and never expected to do it again, for it *will* evaporate in sweat. A little, taken moderately, will quench thirst better than a quart. When you see hot tea or drinks pouring *out* of a person's face as fast as it is poured *in*, hear them lay it all to the weather, and find that some have to do—what they find is more cool—*unscrew* themselves, do you take warning and keep cool if you can.

To keep cold water for drinking, the Ledger gives the following directions: "Let the vessel used for water be surrounded with one or more folds of coarse cotton, to be kept constantly wet. The evaporation of the water from this will carry off the heat from the inside, and soon reduce it almost to the freezing point. In India and other tropical regions, where ice cannot be procured, this practice is common. Let every one have at his place of employment two pitchers thus provided, with lids or covers, the one to contain water for drinking, the other for evaporation, and he can always have a supply of cold water."

Frequent ablutions of the whole body are great auxiliaries to health and comfort, particularly in warm weather.

Use a shower bath. This will pour down frigidity in a consolidated mass. It is always best to wet the head first. The *thought* of "a ducking" will keep some men straight. It is excellent to console excited nerves and sober the inebriate or angry man. In lunatic asylums, the use of it will generally make the most wild and furious madman manageable. To threaten it to such has good effects, as they much dread it. If obliged to submit to it, they feel ashamed, and uniformly invent some excuse for it, as, "I merely got caught in a shower"—"I fell into the river"—"I went in swimming with my clothes on"—"I went without my umbrella, and got wet," &c.

Often bathe the hands, arms and face in cold water, and you will feel the solid cold all over. Soak your hands and arms in water five minutes, and it will have a delicious effect upon mind and body. Dip your finger in water and hold it in the air a few minutes, and you will be surprised to find how cool it soon becomes.

Don't talk politics with the Loco-Focos.*
Above all, "Keep cool!" W.

* By the Loco-Focos are intended the ranting, raving, red-hot politicians of all sorts. C.

Colonization Rising!---A Heavy Contribution!!

The Brandon (Vt.) Telegraph says, "Not 50 miles north of here, there lives a certain "D. D." For two or three years past, it has been understood that he has had too little confidence in the colonization scheme to recommend it to his people; and yet he appears not to be unwilling that they should be gulled into its support by others. Last year, when the day came for taking up the annual contribution, he exchanged with a neighboring minister, who is a genuine colonization spirit. Of his success with the "D. D.'s" congregation, I learned nothing. This year, however, I obtained, incidentally, a fact or two, touching the contribution in that place. The "D. D.," it is said, found it necessary—or convenient—to set out on a journey, at the latter end of the week preceding the Lord's day when the contribution was to be taken. Whether he made any provision for gulling his people again, in his absence, it does not appear. But the contribution was called for by one of the friends of the cause, and was taken. The result, so far as learned, was a glorious triumph of principle over prejudice—of truth over error and imposition. The sexton carried the box on one side of the house, and obtained the round sum of 2 *four-pence-half-pennybits! and 2 cents!!* This, with the sum collected on the other side of the house—whether heavier or lighter, I have yet had no means of knowing—constitutes the munificence of the town in support of this stupendous scheme [of misanthropy] for the year. The anti-slavery cause will not receive less than *fifty dollars* from the same town."

Not Often.

Slaveholders dare not deny that our statements are true. They only tell us that such cruelties are not *often* practised.—A South Carolina lady was lately traveling in a steamboat near Philadelphia, with her child about five months old. On hearing where she came from, a passenger remarked, "They make little children property in South Carolina." This led to some conversation, in which the southern lady earnestly defended slavery. She was asked if she did not think slave mothers loved their children as well as she did hers. She thought they did. "But they do not *often* sell children from their mothers, *as young as mine,*" said she. What an admission! What a wretched system must that be, when a women, in defending it, only says: 'They do not often sell children from their mothers, when *less than five months old!*

Progress of Emancipation in Kentucky.

A clergyman in Kentucky (says the Eastern Baptist) has recently informed the editor of the Cincinnati Journal, that one of his charge had stated to him, but a few days previous, that he had then resolved to ease his conscience a little for the present with the resolution to let all his young negroes go free; adding, at the same time, that if he was not so selfish, he should let them all go, young and old. The very next week the slaveholding professor came to town, and had an article recorded in court, that bound him to prepare them for freedom, and to give them each $100 when free,—to use his influence to get them to go *voluntarily* to Liberia; but if not, they could go where they please as *free men.*

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THE subscriber offers for sale or to let the pleasantly situated TAVERN STAND in the West Village in Goffstown, near the Meeting House. It is a large square house, two stories high, with a spacious hall, and a large and convenient kitchen attached to the same, and well calculated in every respect for a Public House.

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For further particulars inquire of the Subscriber on the premises.

HUGH J. TAGGART.

Goffstown, N. H. May 26, 1838.—2 m.

New Books.

JUST received and for sale at the N. H. Anti-Slavery Depository:—

SLAVERY ILLUSTRATED, in its effects upon Woman.

LETTERS on the Equality of the Sexes, and the Condition of Woman.

Narrative of JAMES WILLIAMS, an American Slave.

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